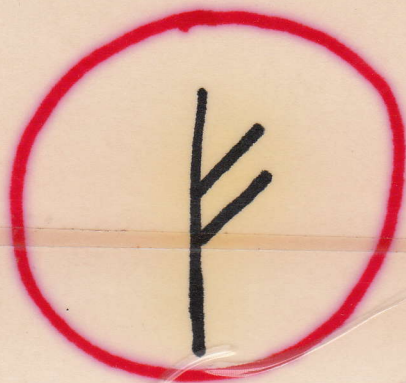


mead

MEDITATIONS
NOTEBOOK 26



WRITINGS 1991

13 September thru 14 October



200 sheets/v
10½x8 in/26

THE FIRST
OF THE
O = ∞ NOTEBOOKS

5 subject
notebook

05760 © 1985 The Mead Corporation, Dayton, Ohio 45463 U.S.A.



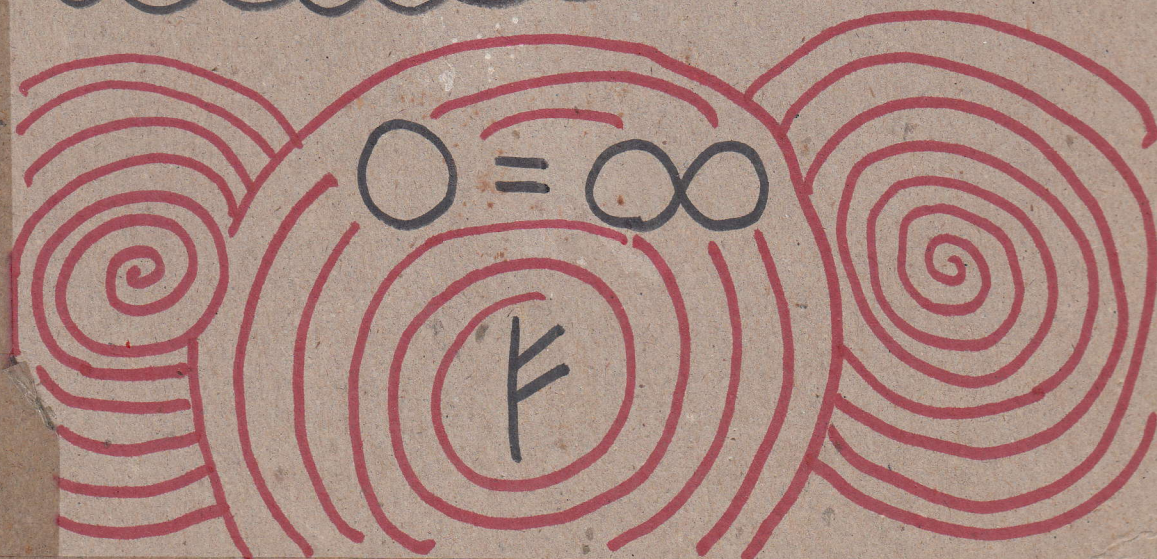
K N P F R < X P

S N 2 4 5 8 8 7

H + 1 2 3 4 5 6 7

S 1 V 1 0 B 1

↑ B M M ↑ X M X



PHILOSOPHICAL DOCTRINES TO BE STUDIED

SCHOPENHAUER

On The Fourfold Root of the Principle of Sufficient Reason FRPSR

The World As Will and Representation Volume One WWRV1

The World As Will and Representation Volume Two WWRV2

On the Freedom of the Will OFW

The Pessimist's Handbook

The Wisdom of Life PH/WoL

Studies In Pessimism PH/SiP

Religion PH/R

The Art of Litterature PH/AoL

The Art of Controversy PH/AoC

Counsels and Maxims PH/C+M

On Human Nature PH/HN

NIETZSCHE

The Portable Nietzsche : Thus Spoke Zarathustra PN/TSZ

Twilight of the Idols PN/ToI

The Antichrist PN/AC

Nietzsche Contra Wagner PN/NcW

The Basic Writings of Nietzsche : The Birth of Tragedy BW/B.o.T

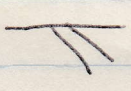

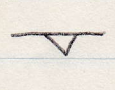
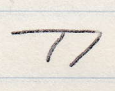
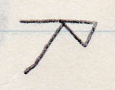

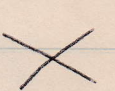
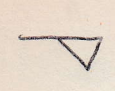



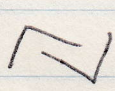
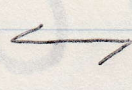
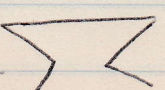
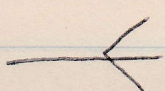
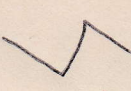




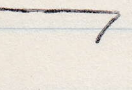
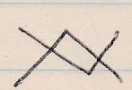
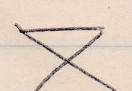

Beyond Good and Evil BW/BGE

On The Genealogy of Morals BW/G.o.M

The Case of Wagner BW/CoW

See Homo BW/EH

THE ELDER FUTHARK

 f <u>e</u> h <u>u</u> 1	 u <u>r</u> u <u>z</u> 2	 th <u>u</u> risaz 3	 a <u>n</u> s <u>u</u> z 4	 g <u>a</u> id <u>i</u> o 5	 k <u>e</u> naz 6	 g <u>e</u> bo 7	 w <u>u</u> n <u>j</u> o 8
 h <u>a</u> galaz 9	 n <u>a</u> uthiz 10	 i <u>s</u> a 11	 j <u>e</u> ra 12	 e <u>i</u> hwaz 13	 p <u>e</u> rthro 14	 e <u>l</u> haz 15	 s <u>o</u> wilo 16
 t <u>i</u> waz 17	 b <u>e</u> rkan <u>o</u> 18	 e <u>h</u> waz 19	 m <u>a</u> nnaz 20	 l <u>a</u> guz 21	 i <u>n</u> gwaz 22	 d <u>a</u> gaz 23	 o <u>th</u> ila 24

THE SCRIPTURE
OF A
TRUTHFUL
PHILOSOPHER

$$0 = \infty$$

THE SCRIPTURE
OF A
PROLETARIAN
PHILOSOPHER



$\epsilon: 1 \leq 103$

1991 September 10 - October 14

④ The symbolism in this is as follows: I am the last Hentrich (Heinrich) male. If I do not procreate and ^{do} annihilate the will to live I will become "0", and thus nothingness is ∞ . That is the meaning of $0 = \infty$.
"ZERO IS INFINITE"

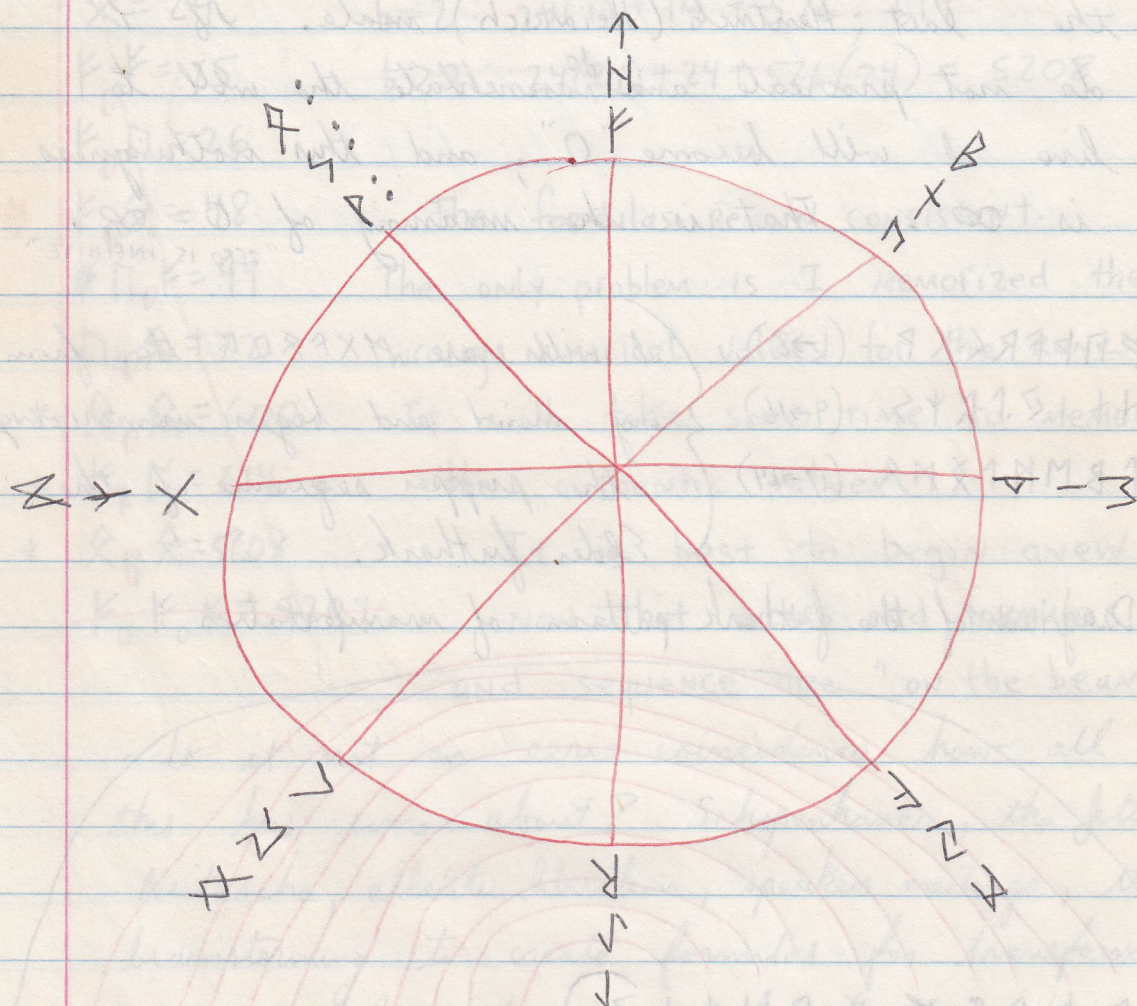
⑤

F N P F R X P (1→8)	{ I will erase H X F R N K t etc... from my mind and begin memorizing the proper sequence of the Elder futhark.
H t I Z S K Y S (9→16)	
T B M N T X M A (17→24)	

⑥ Diagram of the futhark pattern of manifestation:



⑦ Eightfold division of the futhork



ƿ ƿ ƿ ƿ ƿ ƿ ƿ ƿ:

h t i > j k y s:

↑ b m a r x n x:

⑧

PHONETIC

F	1	fehu	F
U	2	uruz	U
Þ	3	thurisaz	TH
Ansuz	4	ansuz	A
R	5	raidho	R
K	6	kenaz	K
X	7	gebo	G
P	8	wunjo	W
H	9	hagalar	H
†	10	nauthiz	N
I	11	isa	I
Ʒ	12	jera	J
ƿ	13	eihwaz	EI
ƿ	14	perthro	P
ƿ	15	elhas	Z
ƿ	16	sowilo	S
↑	17	tiwaz	T
B	18	berkano	B
M	19	ehwaz	E
M	20	mannaz	M
↑	21	lagaz	L
X	22	ingwaz	ING
X	23	dagaz	D
X	24	othala	O

H H

ei ↓

n †

r R

i I

ch <

Heinrich = HJ†RIK

Hentrich = NM†RIK

⑨ How will I memorize the order of the Elder futhark?

1 to 6 is easy: futhark: F U Þ F R K

7 and 8: X P (gebo: G is 7th letter)

9 is connected to 1: F H

9-16: H + I Ʒ ƿ ƿ ƿ

I know † is 10, I is 11, Ʒ is 12, and I remember ƿ(13) and ƿ(21) are R S ↑

ƿ is 14, ƿ is 15, S is 16
H: ↑ is 17, B is 18, M is 19,
M is 20, ↑ is 21(↑), X is 22,
X is 23, and X is 24

⑨ This won't be so difficult!

I wish to be totally honest with myself about where I stand.

This would mean the sole purpose of my studies would be to instruct myself to endure existence, no, to overcome existence.

Schopenhauer and Nietzsche both, although they were horribly lonesome, were somewhat aware of their importance as philosophers, and I for one am grateful that their doctrines were preserved for me.

Yet I fear I am just passing through, never to be heard of, either by contemporaries nor future generations. And, yet, this is how it really ought to be. $0 = \infty$

The true nature of reality is hidden from us, we have just enough to get by and sustain our organism; who takes the time and effort to stop and wonder about the basic problem?

The basic problem is not in government, nor is it in any of the details of human society. The problem is existence itself!

① ~~SCHOPENHAUER DISCIPLE~~ : MEMO #1

(a) Do not expect others to understand.

Once I am determined ^{to LIBERATE} ~~at liberating~~ the intellect from the service of the will, I should not expect others to understand. In fact, it is wise to "hide" behind "a wall", for to expose my determination ~~to~~ annihilate the will to live would invite mockery and malicious attacks on my "manhood".

For instance, if a group of fellow proles are shooting the breeze about "getting laid" and what torture it is to go even one week without relieving the sexual impulse, it is an invitation to mockery if I proclaim over four years of celibacy and intentions to starve the sexual impulse.

They would think I was less than a man, and would not comprehend that the denial of the will to live is first accomplished through the denial of the sexual impulse. Next to hunger, the sexual impulse is the Will's main power.

(b) Out of sympathy for the next generation, I resist procreation.

71
13
0051
(c) Existence is a penal colony.

To have goals and ambitions for success and happiness is vain and futile. No matter what the optimists proclaim about life being a gift from a supreme being, I beg to differ: this life is not only something to be endured, but something to be overcome!

Viewing existence as such, I will be ready to be alienated from the herd morality.

(d) I must get used to alienation. Just because I am on the path towards salvation from this wicked world, just because I would rather not exist than to exist, just because nothingness is my salvation, does not mean the masses are going to stop fucking and sing their death songs.

The will to live rules the world. My intellect can be spared, but the thing in itself is all powerful. Individual salvation is all I can hope for.

2015
(X)
V₃R
1261
② paranoid eyes

button your lip don't let the shield slip
take a fresh grip on your ~~fresh~~ bullet proof mask
and if they try to break down your disguise
with their questions
you can hide hide hide
behind paranoid eyes

you believed in their stories of fame fortune and glory
now your lost in a haze
of alcohol soft middle age
the pie in the sky
turned out to be miles too high
and you hide hide hide
behind petrified eyes

— roger waters of pink floyd

③ For a few weeks now I have been worried what other people think of me, being the lonesome introvert that I am, without a mate.

I have also worried what the people would think of me if they knew how alone I live, how unsocial I am. I have feared mockery and rumours of my being a freak.

Also, I have worried about how my atheistic philosophy might alienate me from a large segment of the fellowship of Alcoholics Anonymous.

I have even begun to worry what my father thinks of me, and what I myself think of me.

The solution is in the song on the previous page: I can hide behind paranoid eyes... I can take a fresh grip on my bullet proof mask... I had almost forgotten about "the wall": isolating and keeping distance even when among other people.

There is a warm glow, almost like salvation, when I resign myself to the mental state of a hermit.

④ NOTES ON PHILOSOPHY MEMO #2 ~~17~~ NOV 2

from The Positivists Handbook Pt. 2

Art of Controversy - Aphorisms. p 628

"The sublime melancholy which leads us to cherish a lively conviction of the worthlessness of everything of all pleasures and of all mankind, and therefore to long for nothing, but to feel that life is merely a burden which must be borne to an end that cannot be very distant, is a much happier state of mind than any condition of desire, which, be it ever so cheerful, would have no place a value on the illusions of the world, and strive to attain them."

"Marriage is a trap which nature sets for us."

"Poets and philosophers who are married men incur by that very fact the suspicion that they are looking to their own welfare, and not to the interests of poetry and philosophy."

2047

(H)

J₃X

ix

1263

- ① It is an almost awkward position to be in, having my father witness me in a typical Friday night mode. Eventually, I am going to have to accept that I may feel uncomfortable at the thought of my father perceiving me as dull or a book worm intellectual.

Just because I have accepted my lifestyle as a hermit, does not mean I am comfortable being perceived as such by my father.

I had the feeling tonight, with my father over the house for the evening, that I should be out and on my own.

I feel the need to HIDE, to read and study philosophy, to write in "O=∞", to hide in the basement of my mother's house.

Do I need to justify my lifestyle to anyone? If so, why?

I could always claim that my intelligence isolates me from socializing, that my obsession with philosophy compensates for the loneliness I would otherwise experience. I smoke cigarettes and drink coffee.

Cigarettes!

[29]

X 2
② Why the need to "hide"? Why the need to escape? What is out there even if I were to go out? To search for a female would be a "normal" activity for a male my age; and yet I look forward to spend Friday evenings reading and developing my intelligence.

③ I am not "NORMAL". Am I emotionally immature? Should I be something other than what I am? Am I psychotic? Why do I feel "ashamed", "inadequate", "inferior"?

It is clear to me, more clear than ever before, now that I see my reaction to ~~the~~ my hermit's lifestyle exposed to my father, that the impulse to HIDE has reached psychopathic proportions.

④ As long as I am alone and out of sight, I am perfectly content reading and writing; but as soon as I feel I am being "Noticed", I feel I should be doing something else. Why?

⑤ When my father was my age he was married with children, and a few years younger than I am now, he was sowing his wild oats into the prostitutes of Europe.

Could it be I am different from my father? How should I cope with my feelings of being an overgrown infant?

This denial of the will to live is more complicated than I thought. There are powerful traditional behaviour patterns that must be overcome before I can really enjoy total detachment.

⑥ I have to be prepared to accept derision and disappointment, the failing to live up to the expectations of parents.

If I were drinking and drugging, I would go outside into the fields and get drunk, stoned... I would escape from the reality of my existence.

⑦ I am stone cold sober and my condition is real. Am I able to lie on the sofa and read, allowing my father to witness it?

⑧ As my father was leaving, I confessed my awkward self consciousness. I asked him if he was a hermit. He replied in the affirmative, but admitted that I was even more of a recluse.

I asked if Grandpa was a hermit.
"No, he was sociable... he went along with it".
Was Great Grandfather a hermit?

"No. He was sociable."
And Grandpa Weber too was/is sociable,

⑨ all I have to cope with is my own pressure to seem healthy in my father's eyes.
He does not pressure me to marry or "go out and have fun".

He accepts me just as I am.
He does not mock me, tease me, or insinuate that I am dull.

⑩ Now it is up to me to totally accept my monk-like lifestyle, to no longer feel ashamed of hiding from life. With no pressure from either of my parents, one day at a time I can await my release from existence.

1

9

17

2

10

18

3

11

19

4

12

20

5

13

21

6

14

22

7

15

23

8

16

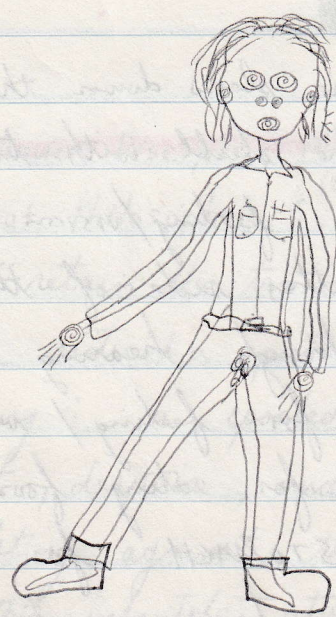
24

THE ELDER KNIFER

2051

531

5



Somewhere back when I was about eleven or twelve years old, Pink Floyd in 1979 released "The Wall". This lp welcomed me into an interior universe. Slowly but surely I came to experience the skeleton presence surrounded by veins and nerves all connected to the cerebral nervous system in the brain. The skull, cranium protects this highly developed organ... skeletal frame inside trunk and limbs, skeletal case around the cerebral organ.

I grew to believe I was a specific individual with specific characteristics and personality traits. Although this is still true, sometimes my intellectual presence, the invisible intelligence, does not care to keep track of "identity".

2053

Y

↓₃↓

XV

1991.269 + S26₂

- ① My foreman, A. Simone, gave me some information today concerning transfers. The State Park Service has granted money to each of the parks, not to promote the workers to higher positions, but to allow the workers to transfer so as to let each park replace those who transferred by hiring off the street.

This means very soon I will have to make a decision to either

- (a) transfer to MBSP, Freehold
- (b) stay at CSP for a long, long time.

- ② If I decide to (b) stay at CSP, the motive will be to get the little red house by 1993. This would enable me to be on my own. If I were "on my own", how would I justify my celibacy? Am I a MONK or a maintenance man? The house should be for raising a family. Do I really want to endure many summers at CSP? Do I want to be trapped right at the front gate? What does he do in there? (he reads - what? no women or parties?)

27
5023
If I decide to transfer to MBSP, that would be a decision symbolizing my determination to live a monastic, celibate life. At my mother's, in her basement, I have an enormous amount of privacy.

Not only is it economically prudent and wise and beneficial for me to dwell in my mother's home, it is natural and honorable as it is protection and comfort for my mother to have her son here.

Think about it: working three miles from this basement, I would still be able to get to work on foot.

Sure, I would enjoy that benefit if in 1993 I were to live in the state house, but then I would be under a contract demanding my extended service. Nowhere could I hide from the eyes of the rangers (who are nosy; for it is the nature of a law enforcement officer to be nosy).

2054
③ Judging from the way I feel at this time, I can honestly say that if I were given the opportunity to transfer to Monmouth Battlefield, I would transfer, yes.

I would transfer under one condition: were the state to close down MBSP, I would want to relocate to Allaire or Cheesecake. Think about it: of the 3 parks in this area, at this point MBSP is the best place for bottom dog.

Face it, I am low on the totem pole. If I want to live a healthy life, if I want to save my back, I must not fall into the trap of the little red house at CSP.

So, I will keep my ears tuned and listen for the words STAY at CSP or GO to MBSP. I will GO. This will be called "OPERATION TRANSFER: FROM CHEESEQUAKE (MATAWAN) TO MONMOUTH BATTLEFIELD (FREEHOLD).

It is natural for me to stay here at mom's as I have no need for a house being I am a philosopher/hermit.

2057
1991.773 m S30
XIX
⑥ I am relaxed this evening. Even though the scars left from the oral surgery will cause my nerve endings pain and discomfort, I am relaxed knowing I have two days off. Leisure is blissful for a laborer with a contemplative intelligence!

Even though I will be in pain Thursday and Friday, it will be compensated by the painkillers and the arrival of the weekend. { I have Tues, Wed, Sat, Sun off }.

Then I have the 7th through the 11th to work with a 9 day October vacation from the 12th to the 20th. No wonder I am relaxed! Not only will these days of leisure "SLOW DOWN THE INTERNAL WHEELS", but there is also a good chance that I am moving closer and closer to being stationed at Monmouth Battlefield on a long term basis.

Working three miles from the basement sanctuary will eliminate the stress of travelling 20 miles to work, especially during the Winter months.

It would be a blessing to live and work in close proximity.

⑦ The peaceful feeling that came over me, the tranquility and serenity, the mood of inwardness that glowered from within me when I took out this notebook, meditating upon (F), makes me acutely aware of my inclination to live a hermit's life.

It is counterproductive to worry about what other people think of me, no matter who they are. I am at peace with a solitary existence. I am one with the universe.

Let others aggressively seek a woman to lay with, let others struggle to raise children, let others climb the ladder of the social hierarchy. I am content to dwell in my mother's basement, to work in walking distance from this basement (at a state park), and to contemplate the meaning of our existence rather than compete for large salaries, women, and honor.

What a blessing is the inclination to a solitary existence! Prudence and Wisdom!

2057

(M)

J₃↑

1991.273mS30

xix

- ① While toying with my sister's \$400.00 computer, I was wondering whether I would eventually purchase an inexpensive computer strictly for the purpose of keeping the diary material on disk.

There were several reasons for opting in the negative:

- (a) - the elder futhorc is not translatable in the computer keys other than by spelling their names out. Imagine GEBO₂ RAIDO!
X₂R symbolizes in the Hentrich/Runic number system # 749.
- (b) - not only would ~~we~~ GEBO₂ RAIDO steal the magic from the ancient symbols in X₂R, but a computer disk would take away the magic of the "SCRIBE".
- (c) - a computer disk is dependent upon electricity and modern wires and chips.
- (d) a diary is individual, whereas a computer would dehumanize ... limitations ...

This heading would read:

1991.273mS30 fehu 19

19

the top symbol would read: ehwaz

② Instead of X, X (5208), the computer would read othila nine othila. (dead, no magic)

③ Even though by other AAs standards I may be complicated, slacking off on meetings, isolating, distant from "god", I feel I am living a simple life, grateful for the simple things in life (job, car, shelter, intelligence, health).

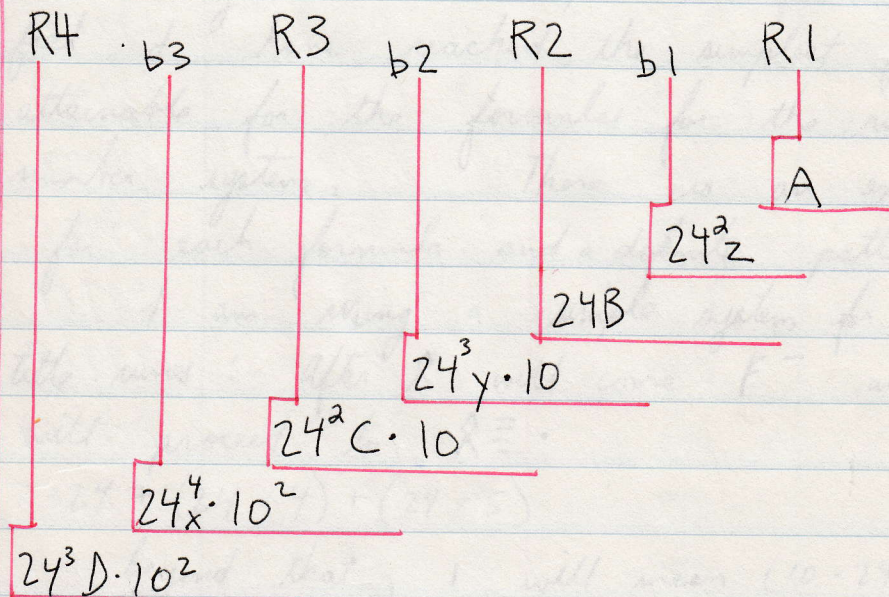
I am taking care of my needs and responsibilities, making sure cash is in checking account before writing checks, etc.

④ Although others, like my sister, have many more responsibilities than I do, I am handling the few I have gracefully. This is what I can handle.

I may be intelligent and philosophical, but I have a definite limit to the degree of stress I am capable of coping with.

I choose a simple life because I need leisure and solitude to make life worth living.

2081

N₃ ↑:π₀<:

$$B_2 A : 24B + 24^2 z + A \rightarrow \text{PROG 0}$$

$$C_y B_z A : (24^2 C \cdot 10) + (24^3 y \cdot 10) + 24B + 24^2 z + A \rightarrow \text{PROG 1}$$

$$D_x C_y B_z A : (24^3 D \cdot 10^2) + (24^4 x \cdot 10^2) + (24^2 C \cdot 10) + (24^3 y \cdot 10) + (24B + 24^2 z + A) \rightarrow \text{PROG 2}$$

insanity! MANIC!

2083

: $\Pi_0 H$: $K_3 M$

runic symbol	value	runic symbol	value
F	1	$\Pi_0 \cdot X_9 \cdot X$	17304
X	24	$F_0 \cdot F_0 \cdot F$	17305
$F_0 \cdot F$	25	$X_0 \cdot X_9 \cdot X$	144024
$F_0 \cdot X$	48	$F_1 \cdot F_0 \cdot F$	144025
$\Pi_0 \cdot F$	49	$F_1 \cdot X_9 \cdot X$	149784
$X_0 \cdot X$	600	$\Pi_1 \cdot F_0 \cdot F$	149785
$F_1 \cdot F$	601	$X_1 \cdot X_9 \cdot X$	282264
$F_1 \cdot X$	624	$F_2 \cdot F_0 \cdot F$	282265
$\Pi_1 \cdot F$	625	$F_2 \cdot X_9 \cdot X$	288024
$X_1 \cdot X$	1176	$\Pi_2 \cdot F_0 \cdot F$	288025
$F_2 \cdot F$	1177	$X_9 \cdot X_9 \cdot X$	1388184
$\Pi_2 \cdot F$	1201	$F_0 \cdot F_0 \cdot F_0 \cdot F$	1388185
$X_9 \cdot X$	5784	$F_0 \cdot F_0 \cdot X_9 \cdot X$	1393944
$F_0 \cdot F_0 \cdot F$	5785	$F_0 \cdot \Pi_0 \cdot F_0 \cdot F$	1393945
$F_0 \cdot F_0 \cdot X$	5808	$F_0 \cdot X_0 \cdot X_9 \cdot X$	1526424
$F_0 \cdot \Pi_0 \cdot F$	5809	$F_0 \cdot F_1 \cdot F_0 \cdot F$	1526425
$F_0 \cdot X_0 \cdot X$	6360	$F_0 \cdot X_9 \cdot X_9 \cdot X$	2770584
$F_0 \cdot F_1 \cdot F$	6361	$\Pi_0 \cdot F_0 \cdot F_0 \cdot F$	2770585
$F_0 \cdot X_9 \cdot X$	11544	$X_0 \cdot X_9 \cdot X_9 \cdot X$	34565784
$\Pi_0 \cdot F_0 \cdot F$	11545	$F_1 \cdot F_0 \cdot F_0 \cdot F_0$	34565785
$24^2 = 576$	$24^4 = 331776$		
$24^3 = 13824$			

$$O = \infty$$

1791-271-06

2085

N₃ A

37.55

NOTES ON PHILOSOPHY MEMO #4

OR

NOR4

NIETZSCHE - BIRTH OF TRAGEDY

The development of art is based upon the Apollonian and Dionysian instincts, for the Greek gods Apollo and Dionysus

Dionysianism actually indicates in the nature of philosophy

"FOR MADMEN ONLY"

the same relation to the world of dreams as the philosopher does to the world of reality, for in the dream, for Nietzsche, is offered to us an interpretation of life, and by reflecting upon these processes we turn the world of life

the necessity of the dream experience has been indicated by the fact that the Apollonian is it is a necessary part

smaller in the range of the principles and with the principles of different sciences is the collapse of the principle individualism; hence, the Dionysian impulse for integration principle of individualism: time and space are

1991.279.06

2085

$N_3 \uparrow$

$N.K \rightarrow N.B$

$62 \rightarrow 66$

$P.III \rightarrow 114$

:Π.5:

NOTES ON PHILOSOPHY MEMO #4

⊕ F

NOB4

NIETZSCHE, ~~o~~ BIRTH OF TRAGEDY,

~~o~~ the development of art is bound up with the Apollonian and Dionysian duality, from the Greek gods Apollo and Dionysus.

~~o~~ "Schopenhauer actually indicates as the criterion of philosophical ability to view men and things as mere phantoms or dream images. The aesthetically sensitive man stands in the same relation to the reality of dreams as the philosopher does to the reality of existence; he is a close observer, for these images afford him an interpretation of life, and by reflecting on these processes he trains himself for life."

section 1

~~o~~ the necessity of the dream experience has been embodied by the Greeks in their Apollo: he is a soothsaying god.

~~o~~ Apollo is the image of the principium individuationis.

~~o~~ With ^{some forms of} the principle of sufficient reason is the collapse of the principium individuationis: hence, the Dionysian impulse for intoxication.

~~o~~ principle of individuation: time and space: see Schopenhauer

[109]

[011]

91.283 10 OCT TH

2093

$\vdots \Pi_0 \times \rightarrow \vdots \Pi$
 $70 \rightarrow 74$
 $P. 121 \rightarrow 126$

Y₃R

$\vdots \Pi_0 \times \vdots$

(0700) There is an internal dimension from where the thing-in-itself peers out at itself. When we peak, our energy is active, when we are lazy, it is a struggle just to focus. When we nap or sleep, this is a healing process.

Schopenhauer's concept of the world as will and representation ties into this view of the world from and as an internal dimension.

All the events, people, places, and things, in time and space, are representations in the brain, manifestations of the will (the thing-in-itself).

As I observe the events of daily existence, I am witnessing the nature and essence of the world as will. The wisdom of life is to understand that the true essence of life is suffering. To accept this is to be resigned and detached. To fight this is to choose to be optimistic.

There is fantasy in the ego; it wants to be something special: hobbit, genius, philosopher. The reality is that all humans, no, all organisms are the seat of the INNER presence, the will.

[121]

11.9	←	8.11
45	←	05
251	←	151.9

I go along from day to day, familiarizing myself with the suffering and vanity of existence, and as the intellect develops, I become more determined to deny the will-to-live any permanent hold on me.

The brain serves the will-to-live, but it can rebel and seek ~~its~~ annihilation of this will, this world.

During the day I must try to step out of my skin and observe the fabric of the representations. I must see the masks, the personas; I must penetrate these masks to see the self-same suffering life behind the eyes of all I encounter.

There is no hierarchy, no separateness.
 I AM LIFE ITSELF WHO SUFFERS,
 I AM UNIVERSAL, WITHIN EACH AND ALL.
 Even though the universe is endless space and time, the seat of the universe is really in the 6 x 6 inch realm of the brain. INTERNAL MIND IS UNIVERSE.

2094

Y₃<:Π₀∞:

(1800) A note about my situation in the NJ State Park Service: This morning Cedar called MBSP about "bails of hay" and to make sure I understood that I would report back to ~~DB~~ Cheesequake on Oct 21 (not Oct 28) - Oct. 21. We'll see about that...

Paul wanted to know what I ^{have} ~~wanted~~ been doing at MB (just curious): MOWING, SUPERVISING 2 SEASONALS, REPAIRING MALFUNCTIONS (Tacos, water plant, toilet), taking building inspector around...

Paul says, "You don't know where all the buildings are; how could you do that?"

I replied, "I certainly do know where all the buildings are - and the ones with complications were saved for Nancy."

I told Paul the truth: that I have been very busy, sometimes not leaving Central Supply until 4:50.

He asked me what I thought of Nick Damico, and I replied, "Well, even though I had formed a negative judgement by what I have heard about him, he is alright. He is VERY SERIOUS and he makes me NERVOUS."

:X.7:

after a full day with that tree and then the
Toro, I saw Bob Trud at Reg II office.
He tried talking shit, like how I don't
do anything but sit around at Monmouth.
I actually was pissed off at him
for being so closed minded. He actually
blames me for the lack of help
at Cheesequake.

He accuses me of not giving a
shit about Cheesequake, how I am only
looking out for myself and my
relationship with MB.

Can he blame me for protecting
my interest in a position at a State Park
3 miles from my mother's house?

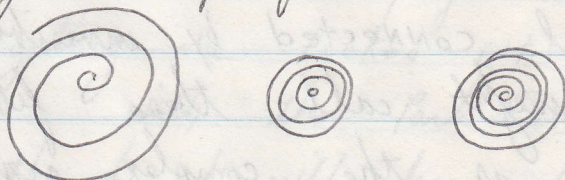
I got a job at Cheesequake because
Monmouth was not hiring. I was glad
to get the job at Cheesequake.

Now. I tried to transfer last
year but Frank Spigoti rejected it. Now,
out of desperation, Nick Damico - OIC for
6 months at MBSP - is attempting to permanently
steal me from Cheesequake. I am forced
to decide and my decision is FREEHOLD! (NOT MATAWAN)

: P. < : 2101 Y₃ ↓

The nature of life is not a line, but circular. More precisely, it is as the native american Indians describe it: a hoop.

I will go a step further and declare it a spiral.



At around 1500 hours I was walking around the park, picking up litter; suddenly, no, gradually I realized I was the only human creature in sight. I got intense visions resembling an LSD trip: my body and the land in Freehold of and around Monmouth Battlefield State Park, is the same land I would sing on, drum on, talk to the spirits on...

Through the invisible fibers, from the roots of the trees out up into the branches out into the air, into the brains, into the system, I was hired on by Tom Sandle.

Paul Cedar and Anthony Simone made it permanent by hiring me at Cheesecake.

2099
Cheesequake is in Matawan. It is not the same. Even though it has more stuff, that is only surface; Monmouth has woods and fields ... it is my HOME.

I feel connected by invisible fibers; one might call these fibers "spirits", just as the complex organ that thinks is not only a brain, but "spirits".

Tom Sandle wanted to know why I was suddenly so serious about MBSP again. He remembers I told him how I had erased MB from my mind because I wanted the house at Cheesequake.

I told him I was not planning on having kids or even a wife for the next ten years (or forever). I want to be close to home.

He told me I was definitely getting transferred to Monmouth Battlefield.

He said I was LOCKED INTO THE SYSTEM from day one. We recalled the early day when I got hired by him, as well as how I got hired at Cheesequake and how suspicious Cheesequake was when I wanted to transfer.

2121

SH
3

F. N.

NOTES ON PHILOSOPHY MEMO #6 ⊕ < NOB 6

NIETZSCHE ~~2~~ THE BIRTH OF TRAGEDY ~~2~~

DEFINITIONS SECTION II

- ~~○~~ nostrum - a questionable remedy or scheme
- ~~○~~ corpulency - fleshiness, obesity
- ~~○~~ satyr - a sylvan deity of Greek mythology often represented with the tail and ears of a horse and fond of Dionysian revelry.
- ~~○~~ sylvan - living or located in the woods or forest
- one that frequents groves or woods
- ~~○~~ Dionysian - of a sensuous, frenzied, or orgiastic character - relating to Dionysus.
- ~~○~~ incommensurable - lacking a common basis of comparison in respect to a quality normally subject to comparison.
- ~~○~~ Apollonian - harmonious, measured, ordered, or balanced in character.
- ~~○~~ polemical - hostile - an aggressive attack or refutation on the opinions of another

* The writing of the definitions to unfamiliar words while reading is a giant step towards becoming "cerebrally honest with ones INNER PNEUMA."

DEFINITIONS SECTION 12

- ⊖ pathos - suffering, experience, emotion, to suffer
 - an element in experience or artistic representation evoking pity or compassion
 - an emotion of sympathetic pity.

DEFINITIONS SECTION 13

- ⊖ felicitous - very well suited or expressed
- ⊖ demagogue - a leader championing the cause of the common people in ancient times
 - a leader who makes use of popular prejudices and false claims and promises to gain power.
- ⊖ Delphic - ambiguous or obscure - relating to ancient Delphi or its oracle.
- ⊖ oracle - a person to whom a deity is supposed to speak - in shrine in which a deity so reveals hidden knowledge or the divine purpose
 - a person giving wise opinions - wise answer
- ⊖ epitome - a brief presentation or statement of something
- ⊖ pillory - wooden frame with holes for head and hands used for exposing to public scorn or ridicule.
 - to expose to public contempt

- 2121
SH
- dissolute - loose in morals or conduct lacking restraint
 - mendacious - given to deception or falsehood
- dishonest
 - peregrination - to walk or travel over
 - daimon - demon
 - demoniac - possessed by a demon
 - demon - an attendant power or spirit
- GENIUS

SECTION 14

- dialectic - discussion and reasoning by dialogue
as a method of intellectual investigation
- syllogism - a deductive scheme of a formal
argument consisting of a major and a
minor premise and a conclusion
- a subtle argument
- antipodal - diametrically opposite
- despotic - exercising power abusively

SECTION 15

- panacea - a cureall, remedy for all ills
- maieutic - relating to or resembling the
Socratic method
- Socratic - systematic doubt of something supposed
to be implicitly known
- periphery - outward bounds, confines, circumference